

Muhammad ibn Abd al-Wahhab

# Some benefits of the Treaty of Hudaybiyyah

بعض فوائد صلح الحديبية

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### Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**Some benefits of the Treaty of Hudaybiyyah**) by (**Muhammad ibn Abd al-Wahhab**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.



#### Mentioning some of the benefits of the story of Hudaybiyyah.

Among them, the greatest of which is: The declaration of Allah's "there is no deity worthy of worship in truth except Allah" is a word of piety, while the enemies of Allah have made it a word of immorality.

Second: The interpretation of part of the testimony that Muhammad is the Messenger of Allah, as Abu Bakr used it as evidence against Umar when he encountered one of the most difficult issues.

Third: The importance of the deeds of the heart in the sight of Allah, because the People of the Tree could not attain this status except through the deeds of Allah in their hearts.

Fourth: The great danger of the deeds of the heart, as he says: "They were almost destroyed."

Fifth: Despite this, they were striving for the faith, according to their claim, and they only became angry for the sake of Allah, so their pure intention was of no benefit.

Sixth: Their need for new support. Had Allah not sent down tranquility upon them, their faith would not have been able to withstand that tribulation.

Seventh: This is one of the greatest things that will make you realize your need for Allah to strengthen your heart in faith at all times. Indeed, it will make you realize the need for perfection in this regard.

Eighth: That this statement is considered a major sin, as He says: "So I did deeds for that." 1

Ninth: Opposites sometimes come together, even in the hearts of the perfect, as He says: "And I bear witness that he is the Messenger of Allah."<sup>2</sup>

Tenth: That the most knowledgeable of people may understand from the text what it does not indicate, as He says: "He spoke to us when we came to the House."<sup>3</sup>

Eleventh: Knowing that it is conceivable that the most knowledgeable and pious of people might disobey the explicit text of religion, as He says: "Get up and sacrifice," but they did not. Twelfth: Knowing the Almighty's saying:

<sup>&</sup>lt;sup>1</sup> Zaad Al-Ma'ad: 2/125 and the speaker is Omar.

<sup>&</sup>lt;sup>2</sup> The one who said it is Omar. See the biography of Ibn Hisham: 3/365, and the history of al-Tabari: 3/79.

<sup>&</sup>lt;sup>3</sup> Zad al-Ma'ad: 2/125.

#### ﴿ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ﴾

#### "But perhaps you hate a thing and it is good for you;" [Al-Baqarah: 216]

Thirteenth: Knowing the Almighty's saying:

#### "and perhaps you love a thing and it is bad for you" [Al-Baqarah: 216]

Fourteenth: That what is loved may have the opposite outcome in the same case.

Fifteenth: That what is disliked may have the same outcome in the same case.

Sixteenth: That Allah tests with things beyond the comprehension of the minds of the greatest scholars.

Seventeenth: Knowing that Allah elevates those who humble themselves for His sake.

Eighteenth: Knowing that Allah humiliates those who are arrogant through disobeying Him.

Nineteenth: Knowing the virtue of submitting to the Lawgiver in matters beyond the comprehension of reason.

Twenty: The difference in the knowledge of the greatest scholars on this.

Twenty-first: That they did not attain safety, let alone virtues, except through Allah's forgiveness.

Twenty-second: His compassion and mercy, may Allah bless him and grant him peace, when He did not become angry.

Twenty-third: The difference between this and His anger in canceling the Umrah.

Twenty-fourth: The strength of faith and patience they were given. Abu Jandal and his acceptance of Allah's will.<sup>4</sup>

Twenty-five: The abundance of knowledge and literature they were given, based on the story of Uthman.<sup>5</sup>

 $\label{thm:continuous} Twenty-sixth: ^{6} Umar's \ statement, "I fear them for myself," ^{7} is \ not \ a \ reprehensible fear.$ 

<sup>&</sup>lt;sup>4</sup> Zad al-Ma'ad: 2/125, and Ibn Hisham's Biography: 3/367.

<sup>&</sup>lt;sup>5</sup> Zad al-Ma'ad: 2/125, and Ibn Hisham's Biography: 3/367.

<sup>&</sup>lt;sup>6</sup> Biography of Ibn Hisham: 3/363.

<sup>&</sup>lt;sup>7</sup> Zad al-Ma'ad: 2/123, Biography of Ibn Hisham: 3/263.

Twenty-seventh: His statement, "There is nothing among the Banu 'Adiyy that could prevent me," is not a sign of abandoning trust in Allah.

Twenty-eighth: Al-Mughira's standing over his head, is not a reprehensible act.

Twenty-ninth: His action with 'Urwah with the sword, is not reprehensible.

Thirtieth: Abu Bakr's statement to 'Urwah,<sup>9</sup> is not a reprehensible obscenity.

Thirty-first: Their saying, "Al-Qaswa became stubborn" is not a reprehensible speech.

Thirty-second: Their consideration of Al-Kafani in the Talbiyah and the guidance is not a sign of hypocrisy. 10

Thirty-third: Their actions in phlegm, ablution, and hair are not a sign of reprehensible exaggeration.

Thirty-fourth: Their complaint about the scarcity of water is not a reprehensible complaint.

Thirty-fifth: Advising the Messenger of Allah (peace and blessings be upon him) against his opinion is not a reprehensible act of leadership.

Thirty-sixth: Benefiting from the infidels in some religious matters is not reprehensible, based on the story of Al-Khuza'i.

Thirty-seventh: Trusting the news of an infidel regarding some Muslim affairs is not reprehensible.

Thirty-eighth: Informing an infidel and ordering him to do some of his business, such as his statement, "War has worn them out."

Thirty-ninth: Umar's suggestion to Abu Jandal about killing his father is not a form of betrayal.

Forty: The reference to fleeing, such as that of Abu Basir, when he said: "Woe to his mother," is not from betrayal.

Forty-first: His and those with him fighting the Quraysh, despite their being under the protection of Allah, is permissible, but it is not a form of reprehensible concealment.

Forty-two: Allah's ruling regarding not rejecting women and giving the husband the dowry without any reduction. <sup>11</sup>

<sup>&</sup>lt;sup>8</sup> Zad al-Ma'ad: 2/124, Biography of Ibn Hisham: 3/363.

<sup>&</sup>lt;sup>9</sup> Abu Bakr said: "Suck the clitoris of Al-Lat..." See Zad Al-Ma'ad: 2/128 and Seerah Ibn Hisham: 3/362.

<sup>&</sup>lt;sup>10</sup> Al-Tabari's History: 4/167.

Forty-three: Consulting the Prophet (peace and blessings be upon him) on some matters is not a problem, as 'Umar said: "Is it a conquest?" 2.

Forty-four: Accepting a woman's opinion sometimes is not a problem. 12.

Forty-five: Her opinion may be the correct one.

Forty-sixth: The urgent need for consultation.

Forty-seventh: Praying in the relics of the prophets if one passes by them (and does not do so frequently) is not reprehensible exaggeration.

Forty-eighth: The Companions' lack of concern for preserving them.

Forty-nine: Showing awe before the Messenger of the disbelievers is not reprehensible hypocrisy.

Fifty: Showing off righteous deeds to people sometimes is not reprehensible, such as 'Uthman's saying to them: "I will not circumambulate it."

Fifty-one: The severity the Companions were given in the matter of Allah when they were eager to fight them in this state and found it difficult to abandon it.

Fifty-two: The intensity of their hatred for what they thought would be a source of anger against the religion.

Fifty-three: Their pledge of allegiance to death in this state.

Fifty-four: The intensity of their reverence for their Prophet and their politeness toward him.

Fifty-five: The subtle understanding and abundant knowledge they were given in the understanding of Abu Bakr and Uthman.

Fifty-six: The fear of Allah they possessed, as He said: "So I did deeds for that."

Fifty-seven: The hope they were given, as Umar said to Abu Jandal: "Allah will make a way out for you."

Fifty-eight: The love they were given, as understood from other sources.

Fifty-ninth: The certainty they were given.

<sup>&</sup>lt;sup>11</sup> Al-Tabari's History: 3/81.

<sup>&</sup>lt;sup>12</sup> The intended opinion is the opinion of Umm Salamah, may Allah be pleased with her, when she said to the Messenger of Allah, may Allah bless him and grant him peace: "Go out and do not say a word to anyone until you slaughter your animal and call your barber to shave you." See Zaad al-Ma'ad: 2/125.

Sixty: The tranquility and steadfastness they were given.

Sixty-one: Honoring them by obligating them to obey the word.

Sixty-two: Praising them for being more deserving of it.

Sixty-three: Praising them for being worthy of it.

Sixty-four: This is based on knowledge and wisdom.

Sixty-five: The signs of prophethood it contains, the enumeration of which is long. Whoever desires this should contemplate Surat al-Fath.

Sixty-six: Explaining the perfection of Abu Bakr's ratification.

Sixty-seventh: The perfection of Umar's strength.

Sixty-eighth: Ali's understanding and good manners.

Sixty-ninth: The virtues of some people, including Ibn Umar, Abu Sinan, Salamah, and al-Mughira.

Seventy-seventh: The virtue of this pledge of allegiance, based on the saying: "No one who pledged allegiance under the tree will enter Hellfire." <sup>13</sup>

Seventy-first: It is especially good for them.

Seventy-two: It contains evidence for the Sunni school of thought in remaining silent about what transpired between them.

Seventy-three: It also provides evidence for their [Sunni] doctrine in all of them, and for their praising.

Seventy-four: It provides evidence that they will be forgiven what others will not be forgiven.

Seventy-five: That the greatest thing they hated become the consequence of expiation of sins, eternal residence in Paradise, their own wealth and the wealth of their families after poverty, and disbelief that had never occurred to them.

Seventy-six: That maintaining kinship ties extends to both Muslims and disbelievers.

Seventy-seven: That a disbeliever may ask a Muslim for something to honor the sacred things of Allah.

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<sup>&</sup>lt;sup>13</sup> Sunan al-Tirmidhi: 5/695.

Seventy-eighth: The desirability of swearing an oath when necessary, as the Prophet (peace and blessings be upon him) swore in this regard in more than one place.

Seventy-ninth: Being kind to one's subjects and treating them well does not negate burdening them with what they hate when necessary.

Eighty: It is permissible to agree with the disbelievers on some of their guidance when necessary.

Eighty-one: The lesson is that the infidels are the guardians of the House, and the Messenger of Allah, may Allah bless him and grant him peace, and his companions are expelled from it.

Eighty-two: The lesson is that they did not perform Hajj or Umrah while the Messenger and his Companions were forbidden. <sup>14</sup>

Eighty-three: The consensus on the condemnation of ignorance and the honor of knowledge. Because of their saying, "Sit down, you are only a Bedouin." <sup>15</sup>

Eighty-four: The consensus on the fact that the people of the villages are better than the Bedouins.

Eighty-five: Their guidance at the beginning of the Book: "In Your Name, O Allah." 16. This is contrary to most people today.

Eighty-six: Their saying, "If we knew that you were the Messenger of Allah, we would not have turned you away." 5.

Eighty-seven: Their refusal to write the guidance of the Muslims and the name of the Messenger of Allah in the Book.

Eighty-eighth: Some of them being deified.

Eighty-ninth: A man fought when he saw the offering, out of reverence for disobedience.

Ninety: His denunciation of them and his saying, "We did not agree with you on this." That he was prevented from entering the House.

Ninety-first: It is part of their religion that no enemy should be prevented from the House.

Ninety-second: Enmity for religion is above all enmity.

<sup>16</sup> Zad al-Ma'ad: 2/125, and Ibn Hisham: 3/366.

<sup>&</sup>lt;sup>14</sup> The point is that the infidels who perform Hajj and Umrah while the Messenger of Allah, may Allah bless him and grant him peace, and his companions are forbidden from doing so.

<sup>15</sup> Ibn Hisham: 3/361, Al-Bidayah 4/166.

 $<sup>^{17}</sup>$  Ibn Hisham's Biography: 3/360 and Al-Tabari: 3/75. The phrase: "We did not swear an oath to you on this."

Ninety-third: The intellect and reasoning they were given is understood from Urwah's words to them and to the Prophet (peace and blessings be upon him).

Ninety-fourth: Their abhorrence of the categorization for his statement, "Have you heard that anyone...?" and the actions of the Umayyads with Uthman.

Ninety-fifth: A Muslim's refraining from killing his disbelieving relative is not denounced because of the actions of Abu Jandal.

Ninety-sixth: A Muslim's killing of his disbelieving father is not diminished because of the actions of Umar.

Ninety-seventh: The Prophet (peace and blessings be upon him) understood from the camel's kneeling what they did not understand.

Ninety-eighth: His submission to the matter and trust in Allah.

Ninety-ninth: His having the best opinion of Uthman among them.

One hundredth: His patience with his Companions when they did what they did.

The hundred-first: The use of omens<sup>19</sup>.

The hundred-second: The Prophet's (peace and blessings be upon him) good policy toward Muslims and non-Muslims is understood from his response to Umar and his statement: "Send the offerings in his face."<sup>20</sup>.

The hundred-third: What Allah honored him with and made him superior to the prophets by the revelation of Surat al-Fath, which includes:

"That Allah may forgive for you what preceded of your sin and what will follow and complete

His favor upon you and guide you to a straight path" [Al-Fath: 2]

The hundred-fourth: The insignificance of this Dunya [this worldly life] to him.

The hundred-fifth: His enrichment with the Our'an.

The hundred-sixth: His need for tranquility to be revealed.

<sup>18</sup> The speaker is Urwa. See al-Tabari: 3/74. In T: "that someone invaded his family, etc."

<sup>&</sup>lt;sup>19</sup> Because the Prophet, may Allah bless him and grant him peace, said when Suhayl ibn Amr came: "Your matter has been made easy for you." Zad al-Ma'ad: 2/125.

<sup>&</sup>lt;sup>20</sup> He is Al-Hulays bin Alqamah or Ibn Zayyan. See the biography of Ibn Hisham: 3/360.

The hundred-seventh: Allah obligating him to say the word of piety.

The hundred-eighth: His removal of difficulties from his companions.

The hundred-ninth: Their asking him about what they found difficult about Allah's words or his own words.

The hundred-eleventh: His patience in the face of the harm caused by Urwah, which Mughirah and Abu Bakr could not bear.

The one hundred and twelfth: His saying, "Leave them, for they will be the first to initiate and repeat treachery."

The one hundred and thirteenth: His forbearance regarding those who wanted to assassinate him treacherously.

The one hundred and fourteenth: His Umrah during the months of Hajj.

The one hundred and fifteenth: The permissibility of changing his intention to jihad.

The one hundred and sixteenth: His good character with his companions, to the point that he would give up his opinion for theirs.

The one hundred and seventeenth: This is not a matter of precedence over him.

The one hundred and eighteenth: Sacrificing sacrificial animals for Umrah.

The one hundred and nineteenth: Emulating him.

The one hundred and twentieth: Notifying him.

The one hundred and twenty-first: Participating in it.

The one hundred and twenty-second: What the one who is prevented from performing Hajj should do.

The one hundred and twenty-third: The hair of the sacrificial animal being eaten by the Prophet's command.

The one hundred and twenty-fourth: His sacrificing Abu Jahl's camel to spite them.

One hundred and twenty-five: Reconciliation is permissible for ten years if necessary.

The one hundred and twenty-sixth: This peace treaty was a clear conquest.

The one hundred and twenty-seventh: According to the Salaf and in the Qur'an, it was the one meant, not the conquest of Mecca.

The one hundred and twenty-eighth: The denial of equality between those who spent and fought before it and others.

The one hundred and twenty-ninth: The location of the tree was hidden from them the following year.

The one hundred and thirtieth: Prayer in the Sacred Sanctuary for those who had settled outside the sanctuary.

The one hundred and thirty-first: Allah's swift relief for the oppressed.

The one hundred and thirty-second: The Quraysh asked him to help them.

The one hundred and thirty-third: The most amazing thing was that he removed<sup>21</sup> the most hated thing from the Quraysh.

The one hundred and thirty-fourth: The harm done to a Muslim is great in the sight of Allah.

The one hundred and thirty-fifth: The obligation of blood money for accidental killing.

The one hundred and thirty-sixth: People entered Paradise because of the most hated person to them.

The one hundred and thirty-seventh: A warning against despising the weak.

The one hundred and thirty-eighth: Perhaps Allah will grant you goodness and ward off evil from you because of them.

The one hundred and thirty-ninth: The blessing of obedience, even if you hate it, and Allah knows best. Done.

<sup>&</sup>lt;sup>21</sup> "It is strange that Allah has protected the Quraish with the most hated thing they had ever hated, and they were the Muslims of Mecca."

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